



"The Role of Akhlāq in one's Daily Life"

Akhlāq is an Arabic term that has a vast array of meanings, commonly defined as the practice of virtue, morality, and good manners. 'Akhlāq' is the plural form of 'Khuluq' which refers to good conduct, ethics, morals, or character (of a person). In the Noble Qur'an, the term has been used to refer to Rasulullāh ﷺ exemplary ethical character:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed, you are of a great moral character (Quran 68:4).

Good Akhlāq includes sincerity, accountability, justice, care, compassion, honesty and truthfulness in all acts of worship like Sadaqah, Salaah, Tawbah and respecting the dignity of fellow human beings and the environment. Akhlāq encompasses all aspects of the life of a Muslim.

Several Aayaat and Ahaadith have placed clear emphasis on the importance of Akhlāq. So, it is important that we gain an understanding of this concept through the lens of the Qur'an and the Sunnah, as Islam in simple terms, can be equated to having good Akhlāq. Rasulullāh ﷺ said:

بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ

"I was sent to perfect good character." (Al-Muwatta' 1614).

The six components of Akhlāq (Character)

Do you want to be closest to Rasulullāh ﷺ on the Day of Judgement? Do you want to know of a simple way of achieving great success

and have Allah Ta'aala to be happy with you?

Well, Rasulullāh (ﷺ) said: "Those of you who will be closest to me on the Day of Judgment will be those who have the best Akhlāq."

Today, we will discuss the **six** components of Akhlāq and how they can help us to have better manners and character, Insha'Allah. They all start with a C so that we may remember them easily.

The first C of Akhlāq is **Conscience**. The Conscience is our inner voice that Allah Ta'aala has given us to do the right thing and avoid sin. You know that weird feeling you get in your stomach when you are about to do something wrong, that is your conscience. It is also your conscience that makes you feel warm and comfortable when you do something good. An excellent example of your conscience at work is when you help others and give charity; this could be your family, friends, and even your neighbors. Rasulullāh ﷺ said in a Sahih Hadith: "A believer is not the one who eats his fill when his neighbor is hungry." Our conscience is what helps us to practice good manners and follow the path of Allah.

The second C is **Compassion**. This is to care about other people and their feelings. If you look at the world today, we have so much food, but people are still hungry. This is because

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many people don't have compassion and only think about themselves. Once, Abdullah bin Umar (Radhiallaahu Anhuma) went to the market and someone picked his pocket. When people in the market realized that his money was stolen, they started to make Dua to destroy the person who robbed Ibn Umar (RA). At that moment, Ibn Umar (RA) raised his hands and said, "O Allah, if this person took it because he was in need, O Allah, bless this money for him. O Allah, if he is a professional thief, O Allah, then make this one the last of his sins." This teaches us that we should have compassion for others even when they may not be good to us. It could be that your one act of kindness could change their whole life.

The third is **Consideration**. Being considerate means respecting others and thinking before we take action. We should always ponder if our words or actions are going to make someone sad or happy. One day, Rasulullāh ﷺ was sitting with his companions when he told them that Ikramah (the son of Abu Jahl, the worst enemy of Islam) was coming to accept Islam. Rasulullāh ﷺ cautioned his companions not to mention anything mean about his father Abū Jahl. He said that cursing those who are dead only affects those who are alive as the dead cannot hear. He told them to be considerate of Ikramah's feelings. We must always follow this act of pondering before we do anything, Insha'Allah. We all want to bring a smile to people's faces and spread love. Now we know that we should listen to our conscience, have compassion, and be considerate. We have to be really brave to do these things.

The fourth C of Akhlaq is **Courage**. Courage is being brave and standing up for justice for others even when we are afraid. We see that Nabi Musa (Allaihis Salaam) felt afraid many times as mentioned in the Quran. When his staff turned into a snake, he felt afraid, but he still picked it up. He was told to face Firoun and he had fear, but he still went. This is because Musa (Allaihis Salaam) was not a coward. Even though he was afraid, he had great courage, because he knew that Allah Ta'aala was with him and he was doing the right thing. We must be brave and over-

come our fear when we have to stand up for what is right. Right is right even if there is no one doing it and wrong is wrong even if everyone is doing it. We have to trust in Allah Ta'aala just like Musa (Allaihis Salaam).

The fifth is **Control**. This is a very important point. We have to learn to control our desires, our anger, and most of all our tongues. Many times we want something and we are not able to have it, we should be patient and know that if we are patient, Allah Ta'aala will give it to us when the time is right or give us something even better! Other times we get so upset that we want to say or do something we know is wrong. Maybe over a toy with our brother or sister, we have to control ourselves and be a good example by keeping calm and not fighting. This could mean losing the toy, but it is better than losing your head. Rasulullāh ﷺ said: "The brave is not the one who overcomes others by his strength, but the brave is the one who controls himself while in anger."

The last is **confidence**. We have to trust in Allah Ta'aala and always do the right thing no matter what. Many times we do great things and we don't see the results right away, but that should not stop us from doing good deeds and helping others. We should be confident that doing what is right is always what is best and trust that Allah Ta'aala will reward us for all our good deeds.

As Muslims, we represent Islam, we should make sure that we show the world what an amazing religion we have and how great Allah Ta'aala is. Insha'Allah, these six components of Akhlāq will help us to have better manners and character. Some evil people in Makkah wanted to make Rasulullāh ﷺ look bad when he was trying to bring the Message of Islam, they didn't want anyone to follow him and tried to make people hate him, but they failed because Rasulullāh ﷺ had great Akhlāq and it made people respect him and love him. No matter what anyone says about us, our manners and character are who we really are, and good people will always see that. Allah Ta'aala will see that.

May Allah help us to have good Akhlāq and seek His pleasure in all we do, Ameen!

امين

The Akhlāq of our Nabi(ﷺ)

Our beloved Rasulullāh ﷺ had the most beautiful and sublime character and manners known to mankind and Jinn.

Rasulullāh (ﷺ) would meet and treat everyone with love, even the disbelievers who tormented and persecuted him and his family for years.

Rasulullāh (ﷺ) never spoke harshly nor talk evil or swear anyone and he displeased this. He even treated the disbelievers who mocked him, spat at him, beat him, persecuted him and tormented him and his family with utmost respect. It was on the basis of his character that countless people accepted Islam.

Rasulullāh ﷺ would often visit the sick, although being the Nabi of Allah Ta'alaa and the greatest person to ever set foot on the face of the earth. He would tend to the needs of the sick personally to the extent, that he would even tend to the disbelievers who mocked, beat, and spat on him. This was the character of our beloved Nabi ﷺ.

Today if somebody looks at us funny, we instantly dislike that individual. We are in the habit of only "helping those who help us"! Whereas Rasulullāh ﷺ helped those who out rightly despised him. We should keep in mind that Allah Ta'aala's help is with a person as long as he is in the assistance of his Muslim brother.

May Allah give us the ability to inculcate the superb Akhlāq and mannerism of our Nabi ﷺ within us.

امين

Easy ways to acquiring Ilm for a student of Deen

I begin by praising Allāh Ta'āla, the creator of the universe, without whom, nothing would be possible. Peace and blessings be upon our beloved Messenger of Allah, Hadhrat Muhammad Mustafa ﷺ the best of all his creations.

It is without doubt that Allāh Ta'aala has given every human being, whether they are followers of his Deen or not, some sort of Ilm. But we as Muslims have Ilm that is unique, Ilm that no other types of people have, and Ilm that Allāh Ta'aala has preserved for the Ummah of Rasulullāh ﷺ. It is that Ilm that will not only help us in this world, but will also be beneficial for us in the Akhirah. It is that Ilm without which, we would not be able to bring ourselves out from darkness to light; this is the ultimate Ilm of the Qurān and Sunnah, the commands of Allāh Ta'āla and the teachings of Rasulullāh ﷺ.

Ilm is like a safe, without the combination a person cannot attain the valuables that are inside. Therefore, for this Ilm to enter our hearts there are 5 criteria a student has to follow, if these criteria are ignored then attaining the Ilm will become very hard for a person.

1. Abstaining from sins:

This is one of the hardest, but simultaneously one of the most important keys to attaining Ilm, as Ilm is the Noor (divine light) of Allah Ta'āla. When one commits a sin, a black dot appears on his heart, and the heart becomes darker and darker. Just as light from the sun does not enter a dark room, the Noor of Allah Ta'aala does not enter such a person's heart.

شَكَوْتُ إِلَى وَكِيعٍ سُوءَ حِفْظِي فَأَرْشَدَنِي إِلَى تَرْكِ الْمَعَاصِي
وَأَخْبَرَنِي بِأَنْ عِلْمُ نُورٍ وَ نُورُ اللَّهِ لَا يُهْدَى لِعَاصِي

Once Imam Shafi Rahmatullaahi Allaih went to his Ustaadh to complain about the weakness of his memory: and he tells us that:

“I complained to Waki (i.e. teacher) about my bad memory, so he advised me to leave sins and he said: Verily, knowledge is a light from my Allah, and the light of Allah is not given to a sinner”

2. Respect for kitabs:

Something that a person has no respect for, how can he expect that it enters his heart? For example, if you do not have respect for people, how can you expect that they would go out of their way to help you? Even in your times of extreme need, they would leave you in the dark, and they would not even think twice.

3. Respect for teachers:

Just as we have parents to take care of our worldly needs and desires, in the same way, our Asaatidha are like our parents for the preparation for the Akhirah.

If we have difficulty in understanding the lesson, they are there to support us, just as our parents are there for us when we have any difficulties in the world. If we are having spiritual difficulties, then they are there for us just as our parents are there for us when we have emotional difficulties.

But for our Asaatidha to be there for us when we need them, we need to have that level of

respect for them that they deserve. The way we sit in front of them, the way we talk to them, all these form part and parcel of the Adab (respect) we should have for them.

The Ilm we gain from our Asaatidha connects heart to heart. It is like a tube connecting from one container to another, if there is any defect in the tube then the liquid will not reach the other end. In the same way when we sit in class, there is an invisible tube that connects from the Ustaadh's heart to the student's. If the ustaadh is unhappy with the student for any reason, that Ilm will not reach the student.

In Hadeeth-e-Jibreel, when Jibreel عليه السلام came to Nabee ﷺ, Umar رضي الله عنه said:

فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ
“He (i.e. Jibreel (Alayhi al Salaam)) joint his knees with Nabee ﷺ knees and placed his hands on his thighs.”

This tells us that when we sit in front of our Asaatidha, we should sit in the same way we sit in Salaah, and place our hands on our thighs to prevent us from fidgeting, which shows that we are not interested.

Likewise, when we enter the classroom, we should not be a means of inconvenience to any one. Come to class in a presentable fashion, and if possible apply some perfume.

Umar (R.A.) also narrates the way Jibreel عليه السلام came into the presence of Nabi ﷺ. He says:

بَيْنَمَا نَحْنُ جُلُوسًا عِنْدَ رَسُولِ اللَّهِ
ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ
الشَّعْرِ، لَا يُرَا عَلَيْهِ أَثَرُ السَّفَرِ

“As we were sitting with Rasulullaah (Salallahu alayhi wa Sallam) one day, a man came before us, with extreme white clothes, extreme black hair, with no visible signs of travel on him.”

Just as a person would not go out into public in a disgraceful manner, in the same manner the way we sit in class should be even better. This is not just respect for the Ustaadh, or just respect for the classroom, or just the Kitabs, but it is also self-respect.

Have a shower, ensure your clothes are not creased, and apply Itr (perfume) if possible.

4. Respect for the classroom.

Keep the classroom clean. You are learning the Kalaam (speech) of Allah Ta'aala and the teachings of Nabi ﷺ. If someone like a celebrity or a king was to come to your house, you would make sure everything is spick and span, in the same way keep the classroom clean. As a result of you having respect for the classroom and Ilm, Allah Ta'aala will make it a means of the Ilm entering your heart with ease.

5. Respect for the things you use in class

Pen, exercise book, desk etc. A person uses these things to gain knowledge. If he does not have respect for these items, how will he have respect for Ilm its self.

- . Don't throw things around
- . Don't write on the desk
- . Don't put the Kitaabs on the floor

If a person follows these criteria, then acquiring Ilm will be very easy for him, and it will take him very far in life.

Hadhrat Moulana Thanvi رحمه الله عليه has given guidelines for a student, so that he is able to

attain Ilm to the maximum level and with ease. He says:

1. Mutaala: Read the new lesson prior to your lesson with the teacher, as a result, a person will find it easier to understand what the Ustaadh is saying.
2. Listen attentively in class.
3. Takraar: revise the day's Asbaaq (lessons).

By doing this, a student will Insha'Allah never forget what he has been taught.

Finally, do Amal (practise) upon what you learnt:

العلم بالعمل كالشجرة بالثمر

والعلم بلا عمل كالجسد بلا روح

“Ilm with Amal is like a tree with fruit
Ilm without Amal is like a body without a soul.”

May Allah first of all give me then everyone else the ability to act upon this. امين

Islam & Terrorism

May praise be to Allah ﷻ the creator of the world's and peace and blessings be upon his final Rasool, Muhammad ﷺ the head of all messengers, upon his family and all his companions.

Today I have been assigned to write on a running topic of the time, Islam and terrorism. It is surprisingly enough that violent activities such as terrorism are attributed to Islam, where as it is the religion of peace and mercy. The word Islam which means, “Submission to the will of

Allah” is derived from “Salaam” which means “peace”. It is in fact Islam which for the first time in human history came forward to protect the weak, to strengthen the poor, and honour the disdained. It regarded the safety of human life, wealth and honour the utmost necessity of a human society. Islam raised the value of a single human life to equate it with the life of all the people in the world, as Allah ﷻ said:

“For this reason we have decreed for the children of Isra’il that whoever kills a person not in retaliation for a person killed, nor as a punishment for spreading disorder on the dearth, is as if he has killed the whole of humankind, and whoever saves the life of a person, is as if he has saved the whole of humankind.”

Islam presented a set of religious and special teachings which spread peace and brotherhood. So truly Islam represented the creed of peace and Rasulullāh ﷺ was called “**A mercy for mankind**”.

Islam advocated forgiveness and avoidance. It encouraged reconciliation and mutual understanding instead of fighting. Violence and abusing was abhorred. To protect one’s life, honour, and Deen is a fundamental teaching of our Deen, and is allowed under every circumstance. However, unjustly fighting, and undue violence was prohibited as the Qur’an says:

“Allah does not prohibit you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them and deal justly with them, surely Allah loves those who maintain justice.”

In several verses of the Qur’an and Hadith, Islam stresses that as Muslim’s we need to adopt justice and fairness in our actions even with our

enemies and opponents. Rasulullāh ﷺ prohibited Muslim’s from killing women and children and even their hermits, and non combatant people. He would advise them not to betray and not to be excessive. He also said: “Whoever has killed a person having a treaty with Muslim’s shall not smell the fragrance of paradise which is smelled from a span of forty years”.

Muslim’s are even encouraged to be kind to animals and are forbidden from hurting them. Once Rasulullāh ﷺ said: that a woman was punished because of imprisoning a cat. She did not give it food or drink, until it died. On account of this Allah ﷻ sent her to Jahannam.

Rasulullāh ﷺ also gave an example of a woman that found a very thirsty dog, she gave it water to drink. Although her life was full of sin, Allah ﷻ sent her to Jannah for such a small action. Rasulullāh ﷺ was then asked: O Rasulullāh! Are we rewarded for kindness toward animal also? Rasulullāh ﷺ replied: There is reward for kindness to every living animal or human.

In the light of these text the act of inciting terror, in the hearts of defenceless people, destruction of buildings and properties, and the killing of men, women and children, are forbidden and detested in Islam. Muslims follow a religion of peace, mercy, and forgiveness. The vast majority have nothing to do with the violent events that some have associated with Muslims. If an individual Muslim is committing an act of terrorism, this person should be guilty of violating the laws of Islam. And his actions would be regarded as unjustified and he will be held accountable, if not in this world, then definitely in the Akhirah.

I pray that Allah makes this world more peaceful and I pray that Allah brings unity amongst us.

امين , وفقني الله وإياكم بالعمل

Abu Dhar Al Ghifari's (Radiallahu anhu) Conversion To Islam

Abu Dhar al Ghifari رضي الله عنه is one of the famous companions of the Rasulallah ﷺ. He was famous for his asceticism and scholarship.

In the book Fadhil al Aamal, Hazrat Sheikhul Hadith (R.A.) mentioned that when Abu Dhar رضي الله عنه heard the news about the prophethood of Rasulallah ﷺ, he sent his brother to Makkah to confirm the news. He said to his brother, "there is a person who claims that a revelation has come to him from heaven, investigate his situation and listen carefully to his words"

His brother went to Makkah. After investigating the situation there, he returned and reported to him "I saw him command goodness and noble morals, and I heard speech that was not the speech of a poet or the speech of a magician"

Abu Dhar رضي الله عنه was not satisfied with the brief report from his brother. He decided to go to Makkah himself. When he arrived there, he went directly to Masjid-ul-Haraam. He did not know Rasulallah ﷺ. So until the evening, he continued to stay in Masjid-ul-Haraam in such a state.

When it was getting dark, Ali رضي الله عنه saw a foreign traveler. At the time, fulfilling the wishes of travelers, the poor, and foreigners had become a custom of the Arab community. Ali رضي الله عنه took the traveler to his house and fed him. Ali رضي الله عنه felt it was not time to ask about who he is and what the purpose of his arrival was. The traveler also did not present his meaning to the host.

The next morning, he returned to the Masjid. Trough out the day, the situation remained like that, Abu Dhar رضي الله عنه could not meet Rasulallah ﷺ and could not ask anyone. Most

likely it is because the news about the enmity of the infidels against Rasulallah ﷺ had spread widely. Anyone who followed him would be tortured by all means. He also thought that it was impossible to ask other people about the true condition of Rasulallah ﷺ. He was afraid, if he asks someone, then that person will be prejudiced and he will get in to trouble.

On the second afternoon, Ali رضي الله عنه thought "this foreign traveler must have a purpose in coming here. Maybe his purpose has not been fulfilled" Ali رضي الله عنه invited his guest back to stay and entertain him at his house. However, that night Ali رضي الله عنه had not asked him as well.

The third night, Ali رضي الله عنه finally asked Abu Dhar رضي الله عنه "what is your purpose in coming here?" After asking Ali رضي الله عنه to take an oath and promise to answer each of his questions honestly, Abu Dhar رضي الله عنه finally expressed his intention.

Ali رضي الله عنه said: "indeed, he is the messenger of Allah Ta'aala. If i go tomorrow morning, come with me. I will take you to him as the atmosphere of opposition is still hot. If during the journey we meet someone who is suspicious of our journey, i will pretend to be doing something, you should keep walking, and dont disturb me so that people dont know about our journey."

The next morning, Ali رضي الله عنه followed the traveler to Rasulallah ﷺ place. Rasulallah ﷺ talked with him, that's when Abu Dhar رضي الله عنه converted to Islam.

Furthermore, because Rasulallah ﷺ was very worried about the disturbance that would be fall him, he forbade Abu Dhar رضي الله عنه to show his Islam in public.

Rasulallah ﷺ said: "return to your people secretly, you can return when we have the

the upper hand.” Abu Dhar رضي الله عنه replied “o messenger of Allah, for the sake of the One in whose hands my life is, I will say this word of Tawheed loudly in the middle of the crowd of those who do not believed!” Then, he went directly to Masjid-ul- Haraam and with a loud voice proclaimed Islam.

People attacked him from all directions, his body was badly injured. The uncle of Rasulullah ﷺ, Abbas رضي الله عنه who at that time had not yet embraced Islam, protected Abu Dhar رضي الله عنه and said to them: “what injustice are you doing”? This man is from the Ghifar tribe! This tribe lives on the road to Syria. If he dies, then the traffic road to Syria will be closed”. His words made the people who were beating him aware that all their needs come from Syria. If that path is blocked, it will be a disaster for them. Finally they let him go.

May Allah Ta’aala grant us strong Imaan like that of Abu Dhar رضي الله عنه . Aameen.

The Alcohol of the Soul

Rasulullāh ﷺ is reported to have said: “There are two sounds that are cursed in this world and the hereafter: musical instruments at the time of blessing and screaming at the time of calamity.” (Targheeb)

Listening to music is a sin that unfortunately many of us are involved in. It is something that doesn’t seem to be significant, whereas, in reality, it has the power to alter our very ability to think clearly.

While music has been supposedly known to reduce anxiety, blood pressure and pain as well as improve sleep quality, it is also known to be harmful to us.

Several studies have found that music has a profound effect on emotions due to its influence on certain regions of the brain. Different types of music with different types of rhythms have been

known to affect different types of emotions. It affects the listener’s brain in such a way that he/she experiences an increased heart-rate, altered respiratory rate, raised pulse rate and dilated pupils.

Music has also been linked to increased aggression as well as an increase in sexual libido. Music affects the limbic system of the brain, which includes parts of the brain that process long-term memory. Hence, when people listen to music, the sexual or aggressive messages of the songs imprint on their minds, causing it to become part of the listeners’ being for the rest of their lives.

Allah ﷻ says in Surah Luqmaan:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

And of the people is he who buys the amusement of speech to mislead [others] from the way of Al-lāh without knowledge and who takes it [i.e., His way] in ridicule. Those will have a humiliating punishment.

Ibn Abbas (رضي الله عنه) has said that لهو الحديث in this Ayah means “singing and the like”. Ibn Masood (رضي الله عنه) also said that it means singing.

Regarding the following Ayah of Surah Al-Furqaan:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

Imam Abu Hanifah, Muhammad ibnul Hanafiyyah and Mujahid (Rahimahumullah) have said that (الزور) refers to singing. Allamah ibn Kathir (R.A.) also said that one of the meanings of this word is singing.

Along with other Ahaadith linking music to the signs of Qiyaamah, Rasulullāh ﷺ has also been reported to have said: "There will be people of my Ummah who will seek to make lawful: fornication, wine-drinking and the use of Ma'aazif (musical instruments)." (Sahih Al-Bukhari)

Ibn Taymiyyah (R.A.) said that music is the alcohol of the soul.

Fudhail bin Ayadh (R.A.), a renowned scholar from the early days of Islam, has said:

الغناء رقية الزنا

“Music is the prelude to Zina”

The greatest harm of music is that it makes a person negligent and oblivious of Allah ﷻ. It is necessary for a muslim to refrain from anything that causes him to become unmindful of Allah ﷻ.

Music, like any other addiction, can be overcome. Someone who wants to quit listening to music should first of all try to replace it with listening to and reciting the Quran. Music and Qur'an cannot stay in the same heart at the same time; one will eventually expel the other.

Along with listening to the Qur'an, one can also listen to Nasheeds, increase his Zikr of Allah Ta'aala etc. One should also try to avoid situations where he would want to listen to music. To ensure that he does not fall back into the habit of listening to music, he should find someone who he can be held accountable to; whether it be an Ustaadh, a family member, or a friend. And last of all, he should make Dua to Allah Ta'aala to grant him Tawfeeq. Our success, in the Dunya and in the Akhirah, is only in the hands of Allah ﷻ. We ask Allah ﷻ to grant us all Tawfeeq to stay away from this evil habit of listening to music..

امين

Your clock is ticking

“By the token of time. Verily mankind is in loss.

Except for those who believed, did righteous deeds, advised each other to the truth & advised each other to patience.”

(Surah-al-Asr)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهُ اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ

Abdullah Bin Abbas (رضي الله عنه) narrates that Rasulullah ﷺ said to a person whilst advising him:

“Take benefit of five before five: Your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before you are preoccupied, and your life before your death”

Dear readers, we should use our time wisely. The life of this world is short lived, the life we are living is temporary and the time that has elapsed from our lives will never return again. It is regrettable how some of us have considered time to be less valuable than wealth. Money, entertainment and material things come and go, it may return one day as our Rizq has been ordained by Allah Ta'aala.

Time may benefit you or it may be against you if you don't use it carefully. The ignorant ones say: “I'm killing time”. why would we kill time? No, actually time is killing you!

A study was made at a hospice of the 5 biggest regrets at the time of death. The patients described their biggest regrets . 52% of patients regretted letting materialistic things lead them on.

This is something to ponder over, something to reflect upon & take lesson from. Our Deen has given us the “red carpet” of life, known as the Shariah.

Unlike others, we've been given a plan, we've been given a life hack, we've been given an opportunity, let us not put it to waste.

Let us recognise what Allah Ta'aala and Nabi ﷺ want from us & work to the highest level.